

A PROJECT REPORT
GROWING OUT OF FIELD WORK EXPERIENCES

A STUDY OF RELATIONSHIPS THAT COMMUNICATE
" AND THEIR IMPLICATIONS FOR
CHRISTIAN EDUCATION ,

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PREFACE

I believe in God! I love Jesus Christ! I have dedicated my life to helping boys and girls, men and women come to know, love and serve the God that Jesus revealed. Why?

Somewhere in my life I met a Christian. I saw God in him. I saw the life of Jesus in him, and I too wanted to know, love, and serve God. I wanted to be like Jesus. Why?

I believe that my Christian commitment today is the result of the communicative relationships into which I have entered with other Christians throughout my life. I have never seen God except as I have seen Him in others. I have never known the power of the sacrificial love of Jesus except as I reach out with that same love to my brother and feel his love returning to me providing strength and reconciliation with God.

We live in a world where mass communication can destroy personhood, where man can feel that he has no need of God, where science can do all things. But we live in God's world, and Jesus' example of living relationship, of loving relatedness one to another, is still the only example that produces whole, happy persons.

Relationship is the key word. Communication of the Christian message is the goal.

It is the aim of this project report to illustrate vividly through a practical real life situation the implications of communicative re-

lationships for Christian education. I submit this report with all my love for Jesus and in faith that someone somewhere will be inspired to live communicatively in Christian relationship thereby winning others for Christ.

M. L. K.

CHAPTER I

INTRODUCTION

A. THEORY AND UNDERSTANDING OF CHRISTIAN EDUCATION

Christian Education is that teaching-learning process which seeks to reveal God and man's relationship to Him, to man himself, and to his fellowman using always the exemplification of Jesus Christ. It deals with the whole person - his specific needs, his relation to others, his search for meaning, his acquisition of knowledge, his response to God, and his growth in his understanding of Christ. Christian education is the attempt to participate in and to guide the changes which take place in persons in their relationships with God, with the church, with other persons, with the physical world, and with themselves. God is active in it. God is involved in and concerned about those who seek to Christly educate as well as about those who are the recipients of that education.

Randolph Crump Miller says that Christian education begins and ends with personal relationships, and these personal relationships are between persons and persons and between persons and God.¹ "The center of Christian education is not man but God, and our task is to bring the individual Christian into the right relationship with the God of Jesus Christ and with his fellows."² Relationships are lived, experienced, and taught by example. Now the fact that example is important in Christian education

¹Randolph Crump Miller, Education for Christian Living (Englewood Cliffs: Prentice-Hall, Inc., 1956), p. 53.

²Ibid., p. 54.

is stressed to us by George A. Coe when he says that Christian education is "the systematic, critical examination and reconstruction reconstruction here is the key word of relations between persons, guided by Jesus' assumption that persons are of infinite worth, and by the hypothesis of the existence of God, the Great Valuer of Persons."¹ That the process of Christian education can not be imparted without positive, communicative, personal relationships is the theory and understanding of the writer.

Education, if it is to be Christian, must follow the example of Christ. Jesus taught relationship living, and this was His process of education. He was a participating not a passive leader and teacher. He asked of his followers nothing that He Himself was not willing to do. In fact, He asked nothing that He had not already done. He gathered unto Himself a group of followers whom He taught how to live in relationship one with another. He preached to the crowds and sent His followers two by two unto the world to preach and to teach even as He had done. He offered no material rewards, but He illustrated the joy of the rewards of the spirit. Everywhere He went He took peace, love, whole life.

Christian educators are not only human beings involved in a natural process of education, but they are also co-workers with God. The process in which they are involved is capable of carrying a corrective, redemptive, and re-creative power which comes in from beyond purely natural processes and is able to transform. There is potentially in this educative process both revelation and grace. Christian education seeks to reveal God to man, to sponsor an encounter between man and God. Man is confronted by a

¹George A. Coe, What is Christian Education? (New York: Charles Scribner's Sons, 1929), p. 296.

Person who offers Himself to him in love and in judgement and calls upon him to give himself, a living sacrifice, in response. Christian education reveals the grace, the unmerited favor of God extended to man. If man is moved in the process to respond to the confrontation of God, he does so in the light of God's grace. In summary, then, Christian education introduces persons to the Christian community, introduces them to the Bible and the Christian heritage, prepares the way for personal response to revelation, participates with them in purposeful action, counsels with them during periods of crisis, and essentially in its purpose seeks to help boys and girls, men and women to have a confrontation experience with God through Jesus Christ and to respond positively to it.

B. THEORY OF THE PROJECT

"A 'relationship' in its simplest form is that which exists between two entities and affects them both, when they are brought to bear upon each other."¹ In terms of the theory and understanding of Christian education just presented, we are concerned with what happens when God and man, man and himself, and man and man are brought to bear upon each other. Each does something to the other; something happens. That which happens is relationship. Because each relationship involves the man, that is, the self, what happens is the formation of the man, the self. "The self is formed in its relationships with others. If it becomes de-formed, it becomes so in its relationships. If it is re-formed or trans-formed, that too will be in its relationships."²

¹ Lewis J. Sherrill, The Gift of Power (New York: The Macmillan Company, 1959), p. 44.

² Ibid., p. 45.

It is the theory of this project that the kind of relationships that Christian education ought to direct into every self-encounter are of the re-forming and trans-forming nature. These are relationships which convey meaning and which provide a basis for creative, positive, Christ-like emergence.

Christian education, that is, responding positively to the confrontation experience with God as revealed by Jesus Christ, is living as He lived in relationship - loving, dialogical relationship - first with one or two and then with each one with whom there is living encounter in the world. This means that once a Christian has been encountered in the world, love will be there. Joy and peace will be there. Where there was sickness there will be whole life. Where there was darkness, there will be light - and all because a Christian, a follower of Jesus, has passed that way.

This concept may seem idealistic. Well, perhaps it is. But there is a way to test it, and that is for Christians everywhere to begin to live in relationship one with another and then with everyone with whom they come into living encounter. It is quite evident that one does not just stop where he is and start living in relationship - positive, communicative relationship. He must understand something about it. Jesus taught communicative relationship living. This is what the Church should do. As the Church embarks upon a program of Christian education, it ought be providing positive relationship encounters, that is, it ought to be teaching relationship living. Teachers teach only as they relate to their students. Students learn only as they relate to their teacher and to each other.

Relationships communicate. What is Christian education if it fails to communicate the life of Christ? What is the Church, the Body of Christ, the People of God, if it fails to communicate positively with the world?

C. METHODOLOGY

The writer shall present a study and discussion of the pertinent literature which led to the theory and understanding upon which the project report is based. The experiences and observations to be discussed were gained from a two year observance and participation in the program of Christian education affective at the West Side Community Christian Methodist Episcopal Church. The observations and experiences of the first year were derived from the Field Work assignment in teaching the Primary Sunday School class. The second year experiences and observations were derived from the Field Work assignment in supervising the Christian Youth Fellowship. Study, discussion, observation, and experience shall then provide the method for the project report and the basis from which the conclusions are drawn and the recommendations are made.

D. THEORY AND UNDERSTANDING OF RELATIONSHIPS THAT COMMUNICATE

What are relationships that communicate and what are their implications for Christian education? Several authors come to mind as I think about communication and communicating relationships. Let us begin first with the view introduced in 1923 by the masterful philosopher of religious existence, Martin Buber. Buber expresses his philosophy of relationships in these words:

To man the world is twofold, in accordance with his twofold attitude.

The attitude of man is twofold in accordance with the twofold nature of the primary words which he speaks.

The primary words are not isolated words, but combined words.

The one primary word is the combination I-Thou.
The other primary word is the combination I-It;...
Hence the I of man is also twofold.
For the I of the primary word I-Thou is a different I
from that of the primary word I-It.¹

There are for Martin Buber only two kinds of relationships, I-Thou and I-It. The I-Thou relationships communicate; the I-It relationships do not. It is as simple as this. But what are I-Thou relationships? How do they differ from I-It relationships?

The world, Buber tells us, has a twofold meaning. Man's attitude to it is dual. The two attitudes are different and uninterchangeable. To understand this twofold nature of human existence is the beginning of wisdom. This twofold attitude is expressed in the fundamental difference between our relation to persons and our relations to things or objects. Let us explore first this latter realm of relations - the world of It - of things.

In this world everything has a utility value. Usefulness is of prime importance. We treat people as objects, as things. We communicate - superficially - with them only as they are of use to us. This dealing with human beings as though they were objects is Buber's definition of sin. Buber says that when another person is depersonalized, I too am depersonalized. I cannot deal with another person as if he were an object and myself remain a person. I myself am diminished, both are diminished. And this is sin.

In the world of Thou - the world of persons, people are not manipulated, dealt with, arranged, ordered, and judged. Here one responds to

¹ Martin Buber, I and Thou (New York: Charles Scribners' Sons, 1957), p. 3.

another with the whole of his being. There is encounter or meeting, neither controls the situation. There is give and take - interaction and intercommunication (and this is real communication). In this world there is intrinsic rather than utilitarian value, that is, one person means something to the other simply because they both exist. Both have passed from their solitariness into community where there is not one point of view, but two or more. A person is not just a thing among other things. We do not experience him as a thing, but rather we enter into relation with him as a person. He gives himself to us; we give ourselves to him. Meeting takes place not in a fixed and stable world of unalterable law, but in the free and living present in which the world is continually born anew. There is birth. Something new and real and enlightening is present when there is meeting. And the meeting is unforeseeable; it comes unexpectedly; it is not found by seeking.

Martin Buber has stated in his I-Thou relationship concept the basis for the writer's thinking about the communicating relationship and the theory and understanding of Christian education already expressed. It is through our responses to other persons that we become persons. It is others who challenge, enlighten and enrich us. Often in our ideas of modern education we begin with the individual child, and the question of how he may rightly relate himself to other persons, how he may become social, is discussed. But in reality the relation comes first; only out of it is personality born. Only out of it is there transformation and reformation.

The I-Thou relationship not only educates and calls personality into being, but it also introduces one to God. The word "it" is a word of separation. The thing or "it" stands over against the person in its separateness. You may take it, use it, but it does not give itself to you. The word "Thou" is a word of union. When you utter it - when you are addressed and you respond - you are re-united with the pulsating life of the universe. For in every "Thou" that addresses us and calls us to a responsible decision, there speaks the voice of the eternal "Thou", the source of all life, the creative, living spirit of God. In every real encounter with life and with our fellowman we meet the living Spirit, the Creator of life, God.

The I-Thou relationship with Jesus is the living encounter with God. The whole response to His address is living in His example and Christly educating in the world. Christians are whole persons; they can only emerge from whole encounter. They are produced in I-Thou relationships.

Extensive treatment has been given to Martin Buber's concept, for he is the master of the relationship idea the writer is seeking to develop. But let us turn to Reuel Howe's concept of dialogue. The dialogical relationship is an I-Thou relationship, and it is a communicating relationship. In fact, dialogue is communication.

For Howe, communication is the meeting of meaning between two or more persons. (This is I-Thou.) Monologue is a one way process. One individual informs his audience with information he feels it ought to know. There is no real contact with the listening persons; they retreat and withdraw into themselves. No miracle takes place; no life is given. (This is I-It.)

Reuel Howe's purposes of communication help us to understand the nature of relationships that communicate. The real purposes of communication achieved through the dialogical principle are to convey and receive information between individuals and groups; to help persons make responsible decisions; to bring back forms of life into relation to the vitality which originally produced them; and to bring persons into being. These real purposes are alive; there is change, growth, development; there is new life, resurrection. Word is translated into action; something happens in the dialogical relationship - in the relationship that communicates.

The reader is asked to recall that Buber discussed the rebirth that occurs in the I-Thou relationship. Howe also discusses rebirth but in terms of tension. He says that "when a creative tension exists between the vitality of a relationship and the form of its life, the relationship is a growing one in which the partners are being renewed and transformed."¹ Individuals are freed of their conformity and made available for transformation. Man in dialogical relationship is man renewed. The meanings that come out of man's living in the world are brought to a meeting of the meanings that come out of the encounter between God and man in Christ. This is the goal toward which Church leaders strive and the purpose which Christian education seeks to achieve. Dialogue brings persons into being, and it is indispensable in Christian education. The I-Thou relationship achieved between man and man in dialogue proceeds the I-Thou relationship between man and God and is a pathway to it. The

¹Reuel Howe, The Miracle of Dialogue (New York: The Seabury Press, 1963), p. 63.

Christian educator must enter into a dialogical relationship with his students, for he seeks to call forth persons in order that they may be reunited with one another, know the truth, and love God, man, and themselves. This is precisely the purpose of both dialogue and of Christian education.

The miracle of dialogue is a miracle intertwined within the writer's theory and understanding of Christian education. This miracle is life meeting life, resurrecting life, giving life, calling forth life. This miracle is God at work in the world, becoming flesh and dwelling among us. It is Jesus Christ living again on earth as He ought live in every Christian. It is my meeting my brother honestly, being known of him, loving him, and consequently seeing God, knowing Him, experiencing and absorbing His love. This is being a leader, a Christian leader, an end-product of the process of Christian education at work in the world.

Let us explore another idea of relationship within this same context of Christian education. Howard Thurman in his book, The Inward Journey, discusses silence as a means of communicative relationship. Thurman really explores to its depths the listening with the "open ear" that Howe needs for the miracle of dialogue and the "response" that Buber needs for the I-Thou relationship to occur. Thurman wants us to know that putting together words of conveyance is not communication. He directs our attention to our erroneous ideas that silence is not to be trusted; that it is subversive and must be hidden.

Thurman says that "it is out of the silence that all sounds come; it is in the stillness that the word is fashioned for the meaning it

conveys."¹ Thurman quotes Maeterlinck as he says:

If it be indeed your desire to give yourself over to another, be silent.... Some there are that have no silence, and that kill the silence around them, and these are the only creatures that pass through life unperceived. To them it is not given to cross the zone of revelation, the great zone of firm and faithful light.²

Howard Thurman closes his thought about the communication of silent relationship as he says, "We do not know each other yet... we have not yet dared to be silent together."³ Having the dialogical relationship that hears in silence, experiencing with one's followers the I-Thou relationship that does not need to be formulated in the spoken word is a real goal toward which Christian education should strive. Recall that there were so many times that Jesus withdrew with his followers for moments of Silence. Remember that Peter and the others could not watch with Him one hour. This is an example of the silent relationship He advocated. Howard Thurman is right; we do not know each other until we dare to be silent together.

Thurman's idea of really knowing someone and of entering into communicative relationship with him directs the writer's attention to the thoughts of one more author. Albert Schweitzer says:

To know another cannot mean to know everything about each other; it means to feel mutual affection and confidence, and to believe in one another.... Impart as much as you can of your spiritual being to those who are on the road with you, and accept as something precious what comes back to you from them.⁴

¹ Howard Thurman, The Inward Journey (New York: Harper and Brothers, 1961), p. 53.

² Loc. cit.

³ Loc. cit.

⁴ Albert Schweitzer, The Light Within Us (New York: The Philosophical Library, 1959), p. 18.

In these words Schweitzer is helping us to understand communicative relationship. Such relationship is not forcing one's way into the secrets and personality of another, but it is accepting in love and understanding the "Thou" of the other; it is totally addressing and responding in dialogue; it is listening to the silence of the other. To grow in this relationship is to grow in Christian love; it is to experience the real process of Christian education; it is to be like Jesus.

CHAPTER II

CHURCH SITUATION

A. HISTORICAL SKETCH

West Side Community Christian Methodist Episcopal Church was organized on August 2, 1953 with Mrs. Estella A. Benn signing her name as the first charter member. At that time the Georgia Conference of the Christian Methodist Episcopal Church had purchased property at the corner of Gordon Road and Larchwood Street with the purpose in mind of building a new church to serve the needs of persons living in South West Atlanta. The Reverend A. L. Dopson was appointed to the new mission. The first regular service of worship was held in a small frame building on the property site in December of 1953 and five persons responded to the call to Christian discipleship.

On Sunday, April 21, 1963 West Side Community Christian Methodist Episcopal Church moved into its new edifice. This beautifully modern two story structure valued at \$121,000 has a sanctuary which seats 400 persons. In addition the building contains seven classrooms, a large multi-purpose room, a kitchen, choir room, pastor's study, and adequate closets, storage, and lounge facilities. The church owns two parking lots and a five room house adjacent to the church. Reverend A. L. Dopson has been the only pastor of this church, and its membership has grown from five to 222 in its twelve year existence. Reverend Dopson is a dynamic young

minister who is very much interested in serving God's people. Although his educational opportunities have been limited, he has acquired some college and seminary training. He is a strong supporter of the work of Christian education and seeks to see its program implemented in his church. Many students from the Interdenominational Theological Center have been assigned to West Side Church for their Field Work training.

The information in this historical sketch was obtained by the writer in an interview with the pastor of the church.

B. SUNDAY SCHOOL ORGANIZATION

The Sunday School Department of West Side Community Church is organized under the supervision and direction of the pastor and Mrs. Alfred Carmichael, Director of Christian Education. (Mrs. Carmichael is a public school teacher; however, she has had no formal training in the field of Christian education.) There is a general superintendent, a superintendent and an assistant superintendent of both the Junior Division and the Adult Division. Each of these divisions has its own secretary, assistant secretary and a pianist.

The Junior Division is organized as follows:

<u>Department</u>	<u>Ages</u>	<u>Teachers</u>	<u>Classes</u>
Nursery	2-4 years	1	1
Kindergarten	5	1	1
Primary	6-8	2	1
Junior	9-11	3	3
Junior High	12-14	1	1

The enrollment of the Junior Division is 71 with an average weekly attendance of 45.

The adult Division is organized thusly:

<u>Department</u>	<u>Ages</u>	<u>Teachers</u>	<u>Classes</u>
Senior High	15-17	1	1
Young People	18-24	1	1
Adult	25 and over	2	1

The enrollment of this division is 41 having an average weekly attendance of 27. These figures together with those of the Junior Division give a total enrollment of the Sunday School Department of 122 with an average weekly attendance of 72.

Classes meet in their assigned rooms from 9:30 A.M. until 10:15 A.M. Then each division has a general assembly with the Junior Division assembling in the multi-purpose room and the Adult Division assembling in the church sanctuary. Worship is planned for the general assembly by the classes of each division on a rotating basis. Once each month, on the fourth Sunday, the entire Sunday School assembles together in the church sanctuary.

The officers and teachers of the Sunday School Department do not have a regular meeting time; however, they meet according to need at the call of the Superintendent or the Director of Christian Education.

C. YOUTH DEPARTMENT ORGANIZATION

In addition to the Sunday School classes organized for the young people of West Side Church there are the following groups which meet regularly under supervision:

Youth Usher Board

Youth Choir

Christian Youth Fellowship

These groups are composed primarily of senior high and college-age young people, and meetings are held at least twice monthly.

The youth are in charge of the worship services held on the fourth Sunday in each month with the Youth Choir singing and the Youth Usher Board serving. Young people lead the prayers, Scripture readings, and usually select the morning speaker. The church has three youth counselors.

CHAPTER III

COMMUNICATIVE RELATIONSHIPS EXPERIENCED IN TEACHING

A. CLASS SITUATION

The class situation had to be specially constructed for the writer's Field Work assignment. It was the Fall of 1963, and all over the nation, Methodist Churches were involved in preparation for the New Curriculum. The New Curriculum grew out of a prolonged study of curriculum materials in the hope of developing a new plan and approach to Christian education through the Church School.

Curriculum is defined under this new system as:

The overall plan or design for providing particular types of experiences that, it is hoped, will bring the pupil into the presence of God and encourage him to respond to God in faith, love, and understanding.

In order to test this definition and to verify whether or not the New Curriculum materials were fulfilling their purposes, experimental classes were organized in different parts of the nation. The writer was involved as a teacher in one of these classes.

Under the New Curriculum, classes in the Children's Division are grouped according to grades in elementary school. Thus Elementary I would correspond to first grade in elementary school, Elementary II would

¹The Children's Division - Wesley Series, The Methodist Church, Are You Ready? (Nashville: The Methodist Publishing House, 1963), p. 2.

correspond to second grade, and so forth, through the sixth grade. Kindergarten and Nursery classes are grouped according to the number of years before the child will be ready for the first grade. The materials were written under the Wesley Series for Elementary I-II. According to the class organization at West Side Church, the class consisting of children in the first and second grades in elementary school was the Primary Class. Therefore on the second Sunday in October, 1963, the Primary Class of West Side Church Sunday School became the experimental Elementary I-II Class of the New Curriculum Project.

1. Age and Characteristics. Primary children are six, seven, and eight years of age. They are usually in the first, second, and third grades in elementary school. The teacher of children this age is confronted with a tremendous opportunity and challenge. The Primary child has just passed through the most rapid period of growth in his life. He has developed from a baby to an independent human being. In school he is being introduced to the tools and elements of his culture; he is learning reading, writing, and arithmetic; he is being exposed to literature, art, and science.

The six year old child might be described as follows:

1. He is growing slowly in comparison to his rate of growth during his first five years. He weighs approximately one pound for each inch of his height.
2. His larger muscles are much better developed than the smaller and finer ones; therefore, his motor control is unpredictable and he has difficulty using his smaller muscles.

3. His heart is growing more rapidly. This causes him to tire easily although he is constantly active. He dislikes sitting still too long, for his attention span is only ten or fifteen minutes.
4. His vocabulary is limited; he has trouble expressing himself.
5. He is self-centered; he wants his way and is bossy and possessive.
6. He knows that he is like others, but he recognizes differences. He is even more likely to recognize differences than similarities.
7. He returns to babyhood at times.
8. He is sensitive to adults and their changes in mood and facial expressions. He reacts badly to a rise in voice and punishment.
9. He likes to imitate. He especially likes dramatic play, for he enjoys self-expression and has an opportunity to project himself and solve his problems.
10. He engages in trial and error. He has little reasoning ability. He watches adults and uses his imagination.
11. He needs satisfaction and achievement. He is social and needs other children. He needs play which provides freedom to be quiet and loved. He likes independent games and is not interested in teams and competition. He wants to be 'first' in any game.
12. He can not make decisions on any level.¹

The following characteristics describe the seven year old:

1. He is growing still more slowly than his six year old friend. He is losing his teeth and is embarrassed by this.
2. He can use his small muscles better and is full of energy. He is fidgety and restless.
3. He begins to enjoy close personal relationships. He learns the concept 'we'. He likes to be near the teacher or leader. He is concerned about what the others think of him.

¹ Arnold Gesell and Frances Ilg, The Child From Five to Ten (New York: Harper and Brothers Publishers, 1946), pp. 88-130.

4. He takes time to think and to reason, for he believes in logical conclusions.
5. He is repetitious if what he was doing proved to be satisfying, e.g., he will sing the same song over and over or will want the same story told over and over.
6. He fears starting new things, for he is afraid of failure. He is ashamed of mistakes and does not want to be made fun of.
7. Sometimes he withdraws and observes. He formulates ideas and attitudes; he wonders about authority.
8. He learns best while doing.
9. His self-awareness relates to his body; he does not want to undress in front of others. He is aware of the opposite sex but has little to do with it.
10. He is serious about any responsibility given to him.
11. He likes the radio and television more than the six year old.¹

The eight year old child is characterized thusly:

1. His physical growth is steady and slow.
2. He is capable of self-evaluation and thinking things through. He can make decisions. His feelings are easily hurt; he is quick to respond.
3. He may be very jealous, for he needs lots of affection.
4. He is aware of male-female differences. He does not like the opposite sex. He has a best friend of the same sex and age, and he dislikes intruders.
5. He can make excuses and is quick to place the blame on others.
6. He is very conscientious.
7. He can read and write quite well, and he likes many of the media of mass communication. He likes to talk and answer questions in class.

¹Ibid., pp. 131-158.

8. He likes dramatics but differently than at six years. He actually puts himself into the role; he does not try to merely mimic.
9. He is an active doer, but he also likes to observe. He can appraise another.
10. He is less likely to withdraw than he was at seven, for he has more courage and is less afraid of failure.
11. He likes to argue and criticize.
12. He is very aware of himself as a person. He is an individual who belongs to a social world as well as a family group.
13. He is very interested in money and what it will buy.
14. He is not only interested in clothes but wants to buy them.
15. He likes a reward system.¹

2. Goals and Desired Areas of Growth. During the Primary years children should experience in certain areas of Christian learning. As the child grows at each level of his Church School exposure he approaches Christian maturity. The following goals are appropriate for children ages six, seven, and eight:

1. To develop a growing response to God as creator who works through all natural laws and to learn that God is the Father of all people.
 - a) The Primary child catches the rejoicing fellowship that adults share with God and he wants to share this too.
 - b) The child should grow in understanding of God as Father if the church school environment is one of a loving, friendly family at which God is the head.
 - c) Using the missionary units of study about God as Father to people all around the world will help the child develop a world concept of God.

¹Ibid., pp. 159-187.

- d) Through the use of songs, prayers, Bible verses, poems, and objects of nature, the child should develop a sense of God as Creator. The seasons should always be mentioned and the wonderful cycle of nature should be taught.
 - e) In loving association with each other and with their teachers and leaders, the child should begin to understand God's plan for people to be co-workers with Him.
2. To develop an appreciation of Jesus as friend and helper and as a Person who taught what God is like.
- a) Jesus went about doing good; this is an important concept for a Primary child.
 - b) Jesus knew God better than anyone ever has and He helped others to know Him. The Primary child can learn to appreciate this. Song, Bible verses, stories, and activities will help this child want to be a friend of Jesus.
 - c) The teacher must provide this child with opportunities for acts of service at home, school, and church.
3. To develop an ever increasing understanding of the Bible as a book that contains stories of Jesus and other people who felt God's nearness; to develop an appreciation of the Bible as a guide for living today.
- a) Primary children should be led to read and sing brief passages from the Bible in a spirit of devotion or study.
 - b) As the children grow older they will be able to contrast and compare Bible customs with their own. They love stories and they should be told them joyfully.
 - c) The Bible should be presented as a library of 66 books divided into two parts. The child should be prepared to receive a Bible for promotion as may be the custom in the church. Familiarity with the Bible will prepare the child to receive it as a gift. It should never be given without preparation and introduction.

4. To develop a sense of being a part of the church fellowship.
 - a) The church surrounding should be free, dependable, and friendly providing opportunities for the child to be active, to serve others, and to study and face problems on his own level. This will help the child feel that he is really a part of an belong to the church fellowship.
 - b) The child will continue to grow in appreciation for the teacher and the minister and their work for the church if they show themselves to be friendly. The child should begin to consider the church as a fellowship of friends of Jesus.
 - c) The child should develop a desire to help materially with the work of the church. The offering can be meaningful to this age. Stewardship can be introduced here.
5. To develop a concern for others at home and around the world.
 - a) The child should learn that people need each other. Each member of his family needs each other member. The child can develop a real sense of responsibility if he is properly guided at home and church.
 - b) The child should develop a sense of the community and the world which exist apart from his immediate association. Activities can make him aware of the community services that are provided for his comfort, health, and happiness.
 - c) The child will really learn to understand what it means to have a friend. The child can be a community servant and share in God's great plan for good in His world.
 - d) The child through Missionary study, television, radio, movies, and other media can learn to appreciate the needs, likes, and differences of people around the world.¹

¹A Manual on Goals and Materials for Christian Teaching in Methodist Church Schools, General Board of Education, The Methodist Church, (Nashville: The Methodist Publishing House, 1961), pp. 10-12.

B. METHODS AND MATERIALS

1. Methods. The New Curriculum recommends that group or team teaching be employed in some or all classes. It was the writer's pleasure to participate in team teaching with Mrs. John T. Pace. (Mrs. Pace is also a student at the Interdenominational Theological Center and her Field Work assignment was also to West Side Church.) Mrs. Pace's background and experience in teaching in the Church School was very different from mine, but we both had a desire to help the boys and girls grow in their love and knowledge of God.

Team teachers must both be vitally interested in helping the girls and boys whom they teach to have a lasting Christian experience. Together they must plan to help their students "to reach out to seek information, to set goals, to plan, to work together, to share, and to evaluate."¹ When teachers thus work and plan together, they experience the joy and support that comes when Christian persons seek a common goal.

Mrs. Pace and I met together twice a week in preparation for each session. At the first meeting we evaluated the previous session with the class and previewed the material for the next session. Then we decided which one of us would be the lead teacher and which one would assist. (Normally, we rotated as lead teacher and assistant.) The lead teacher was to develop the lesson plan and assign the portions of it which the assistant was to lead. Then, at the second meeting the lesson plan was discussed and final delegation of responsibility was made. Each teacher

¹Lois E. McDonnell, "Group Teaching", The Methodist Teacher, I-II, General Board of Education, The Methodist Church (Nashville: Methodist Publishing House, 1964), p. 7.

received a copy of the lesson plan, and each agreed to secure necessary materials and arrange the worship center and teach the songs, poems, and so forth, as assigned.

Team teaching provides opportunity for each teacher to closely observe the children. While one teacher is leading, the other can help to keep the children orderly and can note their reactions to the materials and to the teaching methods. As teachers plan lessons together, they have opportunities to share and develop ideas that neither could have formulated alone. The team, then, adds depth and breath to the teaching situation. There is also support and encouragement for the teaching team, for each gains from the other the joy of fellowship in a worthwhile task.¹

The teaching team attempted to be very resourceful in using and reporting on the various methods of teaching Elementary I-II children. Throughout the year's experience each of the following methods was used. A brief description is included with each method:

1. Fellowship.

- a) Friendly companionship.
- b) The children were allowed a sharing period. Worship together was more meaningful.
- c) Sometimes we sang at the early period of sharing and caring for the room.
- d) Birthdays were recognized and newcomers were made welcome.

2. Worship.

- a) An experience of fellowship with God.

¹ Muriel M. Gessner, "The Group in the Teaching Process", The Methodist Teacher V-VI, The General Board of Education, The Methodist Church (Nashville: The Methodist Publishing House, 1964), p. 9.

- b) A song, poem, or picture at times were all a part of a worship experience. Informal times of worship were taken advantage of.
- c) There were planned worship services sometimes.
- d) Worship centers created an atmosphere for this phase of teaching.
- e) Learning to pray was an essential part of this phase of teaching. We prayed for the children away from class, and with them during class. (It is not wise to call on Primaries to pray aloud in class unless they are adequately prepared.)
- f) The voice, manner, and mood of the teacher were caught by the children.
- g) Bible verses which had been memorized were part of the worship experience.
- h) Litanies were used in worship. Primaries enjoyed the ease of repetition in a litany response.
- i) Choral readings were enjoyably used in worship. They provided an opportunity to learn special emphasis of words, beauty of expression, distinct enunciation, and good voice quality.

3. The Story.

- a) Primary children love stories.
- b) The stories were short; not more than five minutes.
- c) The children learned to tell stories. They were shown pictures and asked to tell the story of the picture.

4. Dramatization.

- a) Stories were dramatized.
- b) The children were allowed to pantomime while other children or the teacher told the story.
- c) Used picture posing or tableau for a story.
- d) The children wrote their own plays.
- e) Hand puppets and dolls were used by the children to dramatize.

5. Conversation.

- a) The children learned to share and to respect the opinions of others.
- b) Questions and answers were used in a discussion period.
- c) A friendly atmosphere prevailed. Self-confidence was built here.

6. Creative Activities.

- a) Skills, arts and crafts were used.
- b) Creative writing was used.
- c) Seasonal projects, hospital projects, and other friendship enterprises were engaged in.
- d) Trips as a class. These trips were guided by what the children were studying. They always know the purpose¹ of their trip, and it was planned well in advance.

2. Materials. The materials and methods were very closely related in that the New Curriculum project supplied the materials and also recommended the team approach. In addition inherent within the materials, there were suggested methods of teaching which the teachers tested and reported upon.

The New Curriculum material used was scheduled for publication and general use throughout the Methodist Church in the Fall of 1965. The unit written for Elementary I-II, was titled Bible Persons Who Knew God. It was the writer's privilege to work closely with the author of this unit, Dr. Charles B. Copher, professor of Old Testament and Administrative Dean at the Interdenominational Theological Center. The unit was written in two parts. Part One was titled "Bible Persons Who Knew God - Old Testament", and the title of part two was "Bible Persons Who Knew God - New Testament."

¹Florence B. Lee, Teaching Primary Children (Philadelphia: The Judson Press, 1960), pp. 66-90.

Quoting directly from the first draft of Dr. Copher's Overview of the material designed for publication in The Methodist Teacher I-II, Fall, 1965, the significance of the unit is described as follows:

What is God like? From the beginning of time man has sought to know God in a personal way. After finding God, man has shared his experience with others. Many of these experiences were shared in stories told by father to son -- then passed on from generation to generation. It was not until many years later that stories of these Bible persons were recorded in writing.

This unit, BIBLE PERSONS WHO KNEW GOD - OLD TESTAMENT, is designed to help children in their search for God. The girls and boys are asking the questions: "How?" "What?" "Where?" They are beginning to show interest in persons outside their own immediate environment. They are beginning to understand that God works through people, through rules of living that are part of the orderliness of the universe. And they are beginning to realize what happens when these rules for living are not observed.

This unit is planned to help girls and boys to become better acquainted with Bible persons who knew God in a real way. It will help children to know the Bible as a book that tells how God made himself known to persons long ago and how we can learn about God by understanding experiences in the lives of Bible persons. The unit is planned so that the children may become aware of God's seeking love to persons in the Bible and to realize how God continues to seek persons today. Through a study of Bible persons, each child will be encouraged to respond to God in faith and love.

It was the desire of the unit writer that as the children saw how God made himself known to Bible persons, there should be instilled within them a desire to know God for themselves. The experimental teachers of the unit were urged to note whether or not the children experienced growth in their understandings, attitudes, and acquisition of new skills.

For each lesson the teachers were supplied with a mimeographed copy of the materials that would eventually be published in The Methodist

Teacher I-II. This material included a section entitled "Teachers Grow" which consisted of meditational information designed to aid the teacher in her mental and spiritual preparation for the lesson. Then there was the section "Teachers Prepare" which presented the basic Biblical references, the basic questions it was anticipated that would be in the minds of the children, and the basic goals which the lesson was designed to accomplish. In the following section, "Teachers Teach", a general outline of classroom procedure was presented. Suggestion of methods for beginning the lesson, initiating conversation, stories, activities, worship, and dismissal were all included. The final section was designed to aid the teacher in evaluating her teaching, the response and growth of the children, and the necessary changes in procedure and preparation before the next session.

In addition to the material for the teacher, each teacher was provided with a copy of the materials that would eventually be published in The Methodist Student I-II. This material would be given to each student and it contained copies of stories the students could read for themselves, crossword puzzles, games, quizzes, and other activities. Because the teachers of the experimental program were only supplied with one copy of the student material, it was necessary to type sufficient copies for all students or reproduce the materials on the chalkboard.

Using these basic materials, it was the task of the writer and her team teacher to develop a lesson plan for each session. After each session a formal report of the observations was submitted to both the author of the materials and to the director of the Field Work Assignment.

The following example of a lesson plan and its accompanying report will serve to illustrate this normal procedure. This lesson was a review of the first part of the unit and the report illustrates much of the growth in knowledge of Bible persons that had taken place within the several students. The actual children who participated in the class are identified with their comments. It might also be significant to note that the class had undertaken a project to make a prayer book consisting of prayers composed by each student. Additional reference to this prayer book will be made in the next section of this chapter. The report of this session illustrates both the joys and the frustrations involved in teaching Elementary I-II or Primary children.

LESSON PLANS FOR SUNDAY, FEBRUARY 16, 1964

I. "Let's Think Again"

A. Purpose

1. To help the children appreciate their study of Bible Persons Who Knew God - Old Testament.
2. To provide an opportunity to work together in groups.
3. To help the children to appreciate their own opportunity to know God.

B. Approach

1. Ask the children to name the songs that they have learned during the study of this unit.
 - a) Sing each song.
 - b) Ask the children to tell which song they like best and why they like it.
2. Ask the children to tell which Bible persons included in their study could be associated with each song and how.

C. Development

1. Allow the children to complete their prayer book and to read their prayers.
2. Direct other members of the class to the making of Advent Wreaths after reviewing the story "An Advent Wreath for Todd".

D. Conclusion

1. Ask the class which Bible person they liked most and why.
2. Ask them to tell which Bible person knew God best and to give reasons for their answers.
 - a) List all Bible persons on the board.
 - b) Allow the class to decide on one person - if this is possible.

E. Application

1. Ask the children if they enjoyed working on the prayer book and the wreaths.
 - a) Show them that they have learned to write prayers even though they were afraid that they could not.
 - b) Encourage them to continue to write prayers and stories of the Bible persons.
2. Ask the class to recite together the offering sentence and the mizpah that they have learned.
 - a) Ask them to explain why these sentences were written.
 - b) Lead the children into a spirit of worshipful thanksgiving for all they have learned about God.

FIELD WORK REPORT FOR SUNDAY, FEBRUARY 16, 1964

18 members present; 1 visitor; 6 members absent.

Description

The children helped to arrange the work table in the center of the room, and they took their coats to the closet. I asked them to name the songs that they had learned in the study of the unit. First, Sandy Gaither named "The Bible is a Treasure Book". As we sang it, I asked the children to think of the Bible persons we have studied and to tell which one the song reminded them of. They named Solomon and David and Jacob. The reason the children gave for naming these characters was that they knew God and lived long ago. (One line in this song is "It tells of people long ago".) The next song that Sandy named was "O Lord of Heaven and Earth and Sea". After we sang it, Eleanor Dopson said that it reminded her of David because he wondered how he could show his love to God. (One line in this song is "How can we show our love to Thee?") Sandy said that it reminded him of Moses because he led the people across the Red Sea. Emory Sheffield said that he thought of Abraham because he learned that God was everywhere and led the people to a land that he did not know. Then Eleanor said that we had learned the song, "Come, Ye Thankful People, Come". After singing it, she said that it reminded her of Solomon because he built the temple and asked the people to come and thank God.

Next Mrs. Pace and I asked the children to sit around the work table and to complete their prayers and the advent wreaths. I worked with the children on the prayers, and Mrs. Pace worked with the children on the wreaths. As the children completed their projects, I invited them to form a discussion circle in the front of the room. There I asked them to tell me which Bible person they liked most and why. Cheryl Bridges named Solomon because he was a good king and built the temple. Several children named David. Alfredia Martin said that she liked him because he was a shepherd boy. Others said that he was a good man. Horacena Tate said that she like Moses best because he was a good leader and wrote the ten commandments. Priscilla Martin said that she liked Moses because he was the baby that was saved. I asked the children to decide on one character that the class liked best. They were divided between David and Moses. When a vote was taken, David won. Michael Sheffield said that he liked God best, and I explained that all the persons we studied liked God best and knew Him.

I asked the children if they had enjoyed writing the prayers and they said that they had and that they had learned to be more thankful. They also said that they like to write prayers and that they enjoyed the wreath project just because they had a chance to do something together.

Cheryl Bridges volunteered to take up the offering, and I asked the children to recite their offering sentence as the gifts were being given. The class was dismissed with the singing of "O Lord of Heaven and Earth and Sea" and the prayer led by Mrs. Pace. She prayed, "We thank Thee, God our Father, for the talents Thou hast given these children to make things

for Thee, We thank Thee for their homes and parents and for this church. We ask Thee to bless them and to help them to continue to grow for Thee. Bless this church and its pastors and teachers. In Jesus' name. Amen."

The class period was very successful in terms of accomplishing the purposes of the lesson; however, it was frustrating for the teachers. Nineteen children are just too many to work with effectively around one table. Each child could not get the individual help and attention that he needed to really complete his task well. There were some discipline problems, for when Primaries have to wait to use the scissors or to find out how to spell a word, they become impatient. Also, their levels of learning are so varied that it is difficult to keep them all busy and happy. I can see where a lot more room, many more tables, and about three more teachers or youth helpers would have kept better continuity to our whole work session. The next time we attempt such a session, we ought to meet in the multi-purpose room and secure some helpers. This is very possible and would be advantageous.

I was quite amazed with the difference in the noise level of the same group of children depending on their degree of complete occupation. When these children are thinking and concentrating, they are little angels; but, when they are restless and impatient, they are not nearly so angelic. This session was sufficient incentive for me to always strive to keep their minds occupied and their attention fixed.

D. OBSERVATIONS

1. Relationship of Co-teachers. Two teachers met in the Fall of 1963. They were strangers. One, Mrs. Pace, came from Georgia with experience as a missionary evangelist and teacher in the adult department of the Church School. The other, the writer, came from California with experience as a director of youth work and teacher in the youth department of the Church School. Neither had ever worked with a teaching team. Both felt confident as able Church School teachers. Neither felt the need of a teaching partner, but both saw the opportunity for Christian growth and quickly they entered into communicative relationship.

Communication was essential, for each had to know the reactions of the other to the teaching methods and materials. There had to be genuine

meeting of meaning. Each had to feel free to honestly share ideas so that a common goal of helping the children to grow in their understanding of the Christian life could be reached. Both soon realized the commonness of their goal and the sincerity of their Christian concern. They realized that the task they faced was not to be faced alone. It was true that as they planned, both individually and together, they were learning, sharing, and growing. They shared not only with each other in the planning but with the children who they were helping to learn.¹ The relationship they experienced was re-forming and trans-forming.

The strangers became friends who enjoyed their relatedness, who looked forward to their weekly meeting for planning and evaluation, and who took advantage of many moments of conversation to think about and plan for their children. Each willingly accepted her responsibility for preparation and despite heavy work-study schedules and family commitments, preparation for the class sessions was always thorough.

The team teaching process helped the teachers to evaluate themselves as teachers. The Sunday that Mrs. Pace served as lead teacher gave the writer an opportunity to observe her critically and helpfully as a teacher and vice versa. Because of the nature of the dialogical relationship that existed, we could freely express criticisms to each other and through listening with an "open ear" both were trans-formed.

Together we came to believe that:

Teachers are like stained glass windows: they color the light passing through them, but they do let in the sun-

¹Dorothy H. Arnim, "A New Dimension in Team Teaching", International Journal of Religious Education (New York: Associated Church Press, September, 1963), p. 10.

shine of God's truth. Some let in more light; others less. No two are alike. Their background and orientation in education differs. Their experiences are different. Ability to analyze, to cooperate, to put ideas into words differs, but all have the common responsibility of sharing the truth of the gospel.¹

2. Relationship between Teachers and Students. The teachers and students became friends. This observation was made by a seven year old, but it is also the most profound one that the writer can make. After the year of team teaching in connection with the experimental project was completed, it became necessary for the writer and Mrs. Pace to assume individual Church School class assignments. Mrs. Pace continued as the Primary Teacher, and the writer became the teacher of the Junior High Class. In talking with the Primaries about the progress of the class, the writer was asked when she was going to be their teacher again. After explaining the need for assuming a new teaching responsibility, the writer asked why the class desired two teachers again. A seven year old girl replied, "Well, its just like having two friends instead of just one".

The fact of the teacher - student friendship was exemplified by the teachers as they willingly made arrangements to transport the students to and from Church School and would call the teachers when difficulties that might prevent their being present arose. The teachers sent cards and made phone calls to inquire about absent members and to show genuine interest and concern.

Of the many homework assignments that were made during the year, the students never failed to respond and comply. Many students sought

¹Williard Claassen, "Teachers are Like Windows", International Journal of Religious Education (New York: Associated Church Press, September, 1963), p. 3.

the aid of their parents in completing their assignments. Parents often mentioned the great interest in the Church School that had been awakened in their children. One student even insisted with her father that he have his secretary type her assignment so that its appearance would be neat.

As the children realized the interest of the teachers in them, they began to cooperate in class or group goals. They assisted with keeping the room orderly. (They even returned to the class room after having been dismissed from the general assembly in order to erase the chalk-board and to talk with the teachers.) They brought in story books and other materials wanting to contribute to the class program of study.

There was communicative relationship between the teachers and students and both experienced Christian growth. The students became recruiters for the class. They brought their playmates to share in their Church School experience, and the class eventually had to occupy twice its original classroom space. (Several of the classrooms at Westside Church are separated by accordin doors, and once these doors are opened, the classroom space is doubled.)

When the Primary class undertook the project of making a prayer book composed of prayers written by each member of the class, the teachers could see tangibly the fact of the communicative relationship that had been born between them and their students. Most of the prayers were prayers of thanksgiving. The children illustrated appreciation for family, friends, food, clothes, and nature. They thanked God for their teachers.

3. Relationships between Students. Even as teachers and students became friends, so did student and student. Friends have a communicative

relationship. They meet, come to bear upon each other, and each is transformed.

Children who had merely sat next to each other in Church School class began to enter into relationship one with the other. They enjoyed meeting together. They brought flowers to share with the class; they brought their books; they drew pictures; they copied poems. Each wanted to contribute to the class. Each experienced the joy that accompanies relationship living.

Because of the friendly, communicative relationship that existed between the students, there was never a spirit of competition. Although there were many assignments made, the children never sought to "out do" each other. The eight year olds helped the six year olds to read and to spell, and each student was attentive and courteous when others recited before the class. The children developed a sense of genuine Christian concern one for the other. Communicative relationships were born, and the process of Christian education was being realized.

One student, Horacena Tate, asked permission to include in the class prayer which she had copied from a book in her personal library. She felt that the prayer expressed what she really desire for all girls and boys. The prayer reveals the nature of the student to student relationship. It was as follows:

Jesus, bless the gifts we bring Thee;
Give them something sweet to do.
May they help someone to love Thee
Jesus may we love Thee too. Amen.

CHAPTER IV

COMMUNICATIVE RELATIONSHIP EXPERIENCED IN SUPERVISION

A. GROUP

According to the Discipline of the Christian Methodist Episcopal Church, there shall be a Christian Youth Fellowship Chapter in each Church. This group is the evening session of the Young People's Division of the Church School, and included within that division are all persons between the ages of twelve and twenty-four.

In the Fall of 1964, the writer noticed that the Christian Youth Fellowship Chapter at West Side Community Church had ceased to exist as an organized, functioning body. Noticing the need for an organization in which the young people could fellowship together, the writer sought conferences with the Director of her Field Work program at the Interdenominational Theological Center and with the pastor and Director of Christian Education at the Church. All agreed that the task of organizing and supervising the Christian Youth Fellowship would be a challenging one to assume. Thus, after several announcements in the Church School and Church services, the youth were prepared for the initial meeting of the Christian Youth Fellowship. It was explained that the first meeting would be for the purpose of organization and definition of group goals.

1. Age and Characteristics. The Christian Youth Fellowship at West Side Church is composed of young people between the ages of thirteen and

twenty. They are attending Junior High, Senior High, and College. The physical, mental, social, and personal needs and interests of these young people varies greatly depending upon age and level of maturity. Let us describe briefly the characteristics of young people these ages according to their educational classification.

Junior High

1. Physical characteristics

- a) Marked physical growth
- b) Strong desire for food
- c) Appearance of body hair
- d) Appearance of awkwardness
- e) Sexual curiosity
- f) Little interest in body care
- g) Physically restless
- h) Great desire for physical activity¹

2. Mental characteristics

- a) Inquisitive
- b) Enjoys imaginative things
- c) Enjoys teasing
- d) No definite life purpose
- e) Craves excitement
- f) Gullible, teachable, blunt²

3. Social consciousness

- a) Hero worship
- b) Gangs - change personnel rapidly
- c) Moods with group
- d) Individualistic on social patterns
- e) Attitudes toward the opposite sex are in the nature of comradeship
- f) Sensitivity is often called up by open criticism and teasing
- g) Seldom are there thoughts of marriage³

¹Luella Cole, Psychology of Adolescence (New York: Holt, Rinehart, and Winston, 1959), pp. 15-86.

²Ibid., pp. 139-183.

³Ibid., pp. 383-428.

4. Sources of personal satisfaction

- a) Dreaming
- b) Physical responses
- c) Imagining
- d) Receiving
- e) Personal attention¹

5. Needs and interests

- a) Self knowledge
- b) Information about great characters of the Bible, of the church, of the outside world.
- c) Fine appreciation of literature, play, work, and study.
- d) Definite opportunity to participate in meaningful activities.²

6. Further interests

- a) Heroes
- b) Adventures
- c) Achievements of men and women in all fields
- d) Group organizations and ritual
- e) Leadership
- f) Hobbies
- g) Codes of conduct

Senior High

1. Physical characteristics

- a) Development of bodily contour
- b) Sane desire but desire for control
- c) Gradual disappearance of awkwardness
- d) Increased interest in body care
- e) More restless
- f) Desire for physical activity lessened somewhat³

2. Mental characteristics

- a) Less inquisitive
- b) Still interested in imaginative things
- c) Increasingly serious about life-purpose
- d) More pragmatic⁴
- e) Less teachable

¹Ibid., pp. 304-334.

²Ibid., pp. 499-562.

³Ibid., pp. 15-86.

⁴Ibid., pp. 139-183.

3. Social consciousness

- a) Ideals for self development
- b) Social group more normal
- c) Starts toward personal friends
- d) Favorable attitude toward opposite sex
- e) Dating becomes serious
- f) Thoughts of marriage begin
- g) Increasing loss in church interest and religion¹

4. Sources of personal satisfaction

- a) Dreaming and acting
- b) Social responses
- c) Imagining and perfecting
- d) Receiving and giving
- e) A gradual increase in social promotion²

5. Needs and interests

- a) Self knowledge
- b) Ideals to govern their lives
- c) The meaning of Christianity
- d) Commitment to the way of Jesus Christ
- e) Wholesome social life
- f) Wholesome places to play³
- g) Opportunities for leadership

6. Further interests

- a) Friendship
- b) Popularity
- c) Strength for living
- d) Understanding of the mysteries of life
- e) Athletics
- f) Drama

College

1. Physical characteristics

- a) Continued body development
- b) Sane desire but desire for control
- c) Physical coordination
- d) Sexual desire
- e) Body care reduced to habit

¹Ibid., pp. 383-428.

²Ibid., pp. 304-334.

³Ibid., pp. 499-562.

- f) Restless
- g) Less desire for physical activity¹

2. Mental Characteristics

- a) More rational
- b) Less time for teasing
- c) Life purpose largely made
- d) Socially seasoned²
- e) Dubious, critical

3. Social consciousness

- a) Facing reality
- b) Group well-established
- c) Dating is very serious
- d) Time of specialization³
- e) Marked interest in marriage

4. Sources of personal satisfaction

- a) Acting and dreaming
- b) Mental and social responses
- c) Perfecting and imagining
- d) Giving and receiving
- e) Gradual increase in social promotion⁴

5. Needs and interests

- a) Christian philosophy of life
- b) A wide range of information
- c) Participation in definite aspects of Christianity
- d) Accurate knowledge of martial relations and functions
- e) Satisfying share in programs of the church⁵
- f) Wholesome social fellowship

6. Further interests

- a) Vocations
- b) Education
- c) Courtship and marriage
- d) Philosophy of living
- e) Politics
- f) Social skill and usage
- g) Economics
- h) World peace

¹Ibid., pp. 15-86.

³Ibid., pp. 383-428.

⁵Ibid., pp. 499-562.

²Ibid., pp. 139-183.

⁴Ibid., pp. 304-334.

2. Purpose and Goals of Group. The Discipline of the Christian Methodist Episcopal Church states the purpose of the Christian Youth Fellowship as being:

To train young people in Christian living. To enable them to enrich their lives through worship, Bible study, discussions, Christian service and recreation. To help them solve personal and social problems in light of the life and teachings of Christ. To offer them opportunities for self-expression and exercise in the duties, functions and responsibilities for group action in facing social problems.

In addition to this broad purpose, the writer hoped to see the Christian Youth Fellowship members develop warm, personal relationships with one another and grow in love, knowledge, and understanding with one another. Thus, in the mind of the writer and group supervisor, the goals of Christian education embodied within the purpose of the group according to the Church Discipline were to be accomplished through the developing of communicative relationships.

B. METHODS AND MATERIALS

Because, as supervisor of the group, the writer was more interested in relationships than in materials, the methods employed are the more important concept. The materials seemed incidental; the method of presenting and using them was the central focus of attention.

It was the writer's idea that the group decide upon its own program of activities by means of a democratic process of suggestive guidance. For example, the writer would suggest several activities to the group for the future meetings, additional suggestions would be solicited from

¹The Doctrines and Discipline of the Christian Methodist Episcopal Church (Jackson: The C. M. E. Publishing House, 1962), p. 240.

the group, a vote would be taken, and then a calendar of future activities would be arranged. In this way the peculiar interests of all the age groups involved could be considered, and such variety could be planned for as was necessary for the nurture and growth of the group. Everyone who wanted to could share in the planning, and all suggestions were considered seriously.

During the several months since the group has been organized there have been discussion meetings of current events, social and ethical problems, ecumenical fellowship encounters with other churches, filmstrips, games, parties, concerts, debates, and services of worship.

In each meeting the supervisor sought to present herself as friendly and knowledgeable. She sought to show genuine Christian concern and interest in the total life and development of each young person. She desired dialogue with the group members and she wanted them to know that to her they were each "thous" and not "its". Individual participation was encouraged and individual contributions were accepted willingly and gratefully.

The following report of the preparation for and meeting of the Christian Youth Fellowship illustrates the processes and use of leadership, methods, and materials employed for all of the sessions.

West Side Community C. M. E. Church
Christian Youth Fellowship
January 31, 1965

The National Youth Week meeting of the Christian Youth Fellowship of West Side Church was planned to be a joint session with the youth of Emmanuel Baptist Church. The theme for Youth Week was "Songs for a Small Planet" and the emphasis was on science and the Christian Faith.

Several weeks before the planned meeting date, the youth of Emmanuel were invited and their acceptance of the invi-

tation was received. The materials for Youth Week were ordered from the United Christian Youth Movement, and the Ecumenical Service of Worship as well as the Resource Book were thoroughly read. I made a plan for the use of the materials and an agenda for the meeting and after careful consideration and discussion all necessary persons were asked to assist in the programs.

My husband and I helped to bring some of the three car loads of young people from Emmanuel and together with the youth of West Side the meeting began. The group assembled first in the multi-purpose room. I instructed them to find a person with whom they were not acquainted and prepare a brief introduction of that person. Those teams giving the best introductions would win prizes. Immediately the group heartily enjoyed this procedure and all seemed to feel more relaxed and at home. The group voted on the two winning teams. Then I introduced the theme of National Youth Week and informed the winners that they would be the leaders of the four discussion groups. I gave each leader a card with a question that the group was to discuss and answer. Then the answers were to be presented by the selected reporter to the entire assembly. The groups were to have ten minutes to prepare. Each person was arbitrarily assigned to a group by counting from one to four around the room and then all the one's met with leader one and so forth.

I circulated around the room helping to clarify the questions and to stimulate the discussion wherever it was needed. Then after ten minutes I asked the groups to assemble in the church sanctuary for the reports and the closing worship.

The questions on which the groups reported were based on the 139th Psalm. They were as follows:

1. What is it to know someone? Do you really know anyone? Is there an objective way of knowing? Is there a loving way of knowing?
2. Do you feel that you are becoming too depersonalized in this scientific age?
3. How freely may we range in our explorations of space and nature, and still stay in relationship to God? Is it too far if we discover life on Mars or create life in a test tube?
4. Is a human an object, manipulated by God? Are we predestined to move through life like automatons?

The reports coming from these predominantly senior high and college age youth were remarkably interesting, and they showed evidence of real awareness of the Christian faith and scientific achievements.

My husband assisted me in leading the Ecumenical Service of Worship and Miss Ann Dopson of West Side accompanied us at the organ. There was a real atmosphere of worship and the young people seemed greatly inspired.

Thirty-one persons were present at the meeting. Seventeen were from Emmanuel and fourteen were from West Side. The two groups genuinely enjoyed the ecumenical encounter and the youth of Emmanuel expressed an interest in continuing the exchange by inviting West Side to meet with them.

I felt as though there was a real awakening of good relationships between the youth and the churches and both pastors share with me in this feeling. I was able to exercise throughout the meeting the principles of democratic leadership, and I saw leaders emerge within the individual discussion groups. The meeting was successful, and I feel that those who planned the National Youth Week materials would be proud of the way we used it.

C. OBSERVATIONS

1. Relationship between Supervisor and Group. As stated above in the discussion of methods employed, the supervisor from the group's inception sought to show herself to be friendly and knowledgeable. The group soon noticed the sincerity of the supervisor's intentions and accepted her Christian concern.

At the organizing meeting of the group, there were only six persons present. Within several months, the average attendance was twenty-five. When the group was formed, the young people seemed afraid, silent - but not communicatively silent, and strangers to the supervisor and to each other. Within the first two months love and joy entered in and replaced the fear, infiltrated the silence, and put familiarity where strangeness had been.

Young people are eager and open for loving relationships. They want identity, personhood, Christian growth. They are anxious to be listened to with an "open ear", and they desire dialogue. Communicative relationships were made for them, and when one partner, the leader or supervisor, boldly steps out in dialogue, they respond.

2. Relationships between Group Members. Although very quickly the relationship of the supervisor to the group became communicative, the relationship between the group members seemed to lag behind. Young people are afraid to "take the first step" to initiate dialogue. They fear rejection rather than acceptance. They are insecure about what the relationship will do to them and to the partner. In short, before young people are willing to enter into dialogical, communicative relationship, they need to witness an example of its effects and advantages.

The writer is able to make this observation because of what happened to the members of the Christian Youth Fellowship at West Side. After the initial planning meetings with the group were over and after the supervisor had established a certain rapport with the members, her husband began to plan for and attend the meetings with her. As a team, communicating with each other, they began to really communicate their relationships to the group. The members began to practice with each other that which they saw in their leaders. The importance of the example is realized here, for Jesus wanted our lights to so shine before men that they might see.

The group began to understand and believe in its purpose of developing relationships that communicate, and as these relationships were developing, the goals of Christian education embodied in the purpose of the group as prescribed in the Church Discipline were being accomplished.

As with every group member who enjoys the group process, each member became a recruiter. Members brought relatives and friends to the meetings. Adults visited and wanted to share in the planning and volunteered to share in the group expenses.

The process of Christian education in action is a rich and glorious experience. All who witness it want to share in its blessings.

CHAPTER V

RECOMMENDATIONS AND CONCLUSION

A. RECOMMENDATIONS

On the basis of the theory and observations presented in this project report, the following recommendations are made:

1. That those who would be workers in the field of Christian education practice communicative relationships.
 - a) That they consider each person with whom they come into living encounter as a person of God, a "Thou", to be loved sincerely.
 - b) That they learn to listen with an "open ear" and truly respond and address other persons.
 - c) That they constantly pray for dialogue in all of their relationships.
2. That wherever possible teams be used in affecting Christian education.
 - a) That teams whose relationship to each other is communicative be used to teach classes.
 - b) That teams, preferably a man and a woman, be used to supervise youth groups. (Young people need living examples of both Christian men and women as they mature toward Christian adulthood.)

3. That teachers and leaders of groups meet in dialogical exchange as often as is practical.
 - a) Those Christian education workers who can not share in the group process in their individual leadership responsibility will still have the opportunity to practice communicative relationships.
 - b) The advantage of feeling partnership in the task of affecting Christian education will still be realized.
4. That materials which suggest a broad range of activities and are designed around a comprehensive purpose be diligently sought for use in every phase of Christian education programs.
 - a) Materials which simply reprint a few Bible verses will not be adequate for helping creatively to present Christianity.
 - b) Every willing Christian education worker will not have the resources necessary for making dull materials useful.
 - c) It takes time, a good deal of time, to find materials which will help and not hinder the process of Christian education.
5. That methods which employ dialogical processes be used extensively in Christian education programs.
 - a) That Christian education workers show themselves to be friendly, sincere, concerned, knowledgeable.
 - b) That they teach people and not materials.

B. CONCLUSION

Christian education is that teaching-learning process which seeks to reveal God and man's relationship to Him, to himself, and to his fellow-

man using always the exemplification of Jesus Christ. This process is most effectively imparted as dialogical, communicative relationships are developed between teacher and student, leader and group. Christian and Christian. Boys and girls, men and women can be brought to a positive response to their confrontation experience with God as they daily learn to respond positively, communicatively with Christian educators.

As communicative relationships are lived, Christian education is affected. Persons are reformed and transformed; Christ-like life has the opportunity to emerge. To live in communicative relationship is to grow in Christian love, to be like Jesus; to participate in the real process of Christian education.

Does Jesus have enough disciples in the world today who are willing to enter into communicative relationship one with another? If He does, the world can be transformed in His Image and each person can live as a new being in His Kingdom on earth.

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